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600 season. The men go out and dive in this coöperative way for one summer, but they are back again the next year as parts of the old machine. What drives them back? From a distance it looks like insanity, but any one acquainted with the local conditions knows this result is inevitable. The Arabs simply cannot coöperate to that extent. They cannot trust each other even in such an association. In a community where simple business partnership between two men in the bazaar is almost unknown, it is futile to expect a dozen divers to coöperate successfully in an enterprise like diving, where mutual forbearance and mutual confidence would be essential, and where the catch might be good sometimes but quite certainly would be bad at other times. The road out of the diver's present trouble is obvious enough, but it is not a possible road for the Arab as he is constituted at present. No road could be more impossible. A little coöperation would save him from the exactions of dishonest captains and greedy pearl merchants, but of that coöperation the Arab is incapable. So since he is unable to organize his industry for his own benefit, it is organized for him by others for their interest, and it goes without saying that the organizer exploits the men under him to the utmost limit.

464 The fundamental difficulty is in the divers themselves.
466 The majority of the divers of Bahrein are Persians, or
●426 belong to that semi-Persian community known as the "Baharina." They are cheated and defrauded by their employers to a degree almost beyond belief. Their economic condition is pitiable. Not so the comparatively small number of divers who come in from the desert. The Bedouins who come and dive are never exploited. A captain who attempted to cheat them would lose his

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head and he knows it. Therefore these Bedouins, who avoid debt as they would the plague, receive a much better reward for their work than the others. These wild men bow to no authority except that of Allah in Heaven, and are not easy victims. They usually club together and dive in boats by themselves. They keep out of debt, and so have no limitations to their independence. I asked one of them once in a jocose way whether he was sure that the captain was honest in the reports that were submitted as to the prices secured for pearls and the season's proceeds. "Ah," said the diver with the broadest sort of an engaging smile. "What is that you say? Does the captain lie about the price of the pearls he sells for us? No, indeed, he does not lie. He tells the truth. If he should try to cheat us, ha-a." Here the smile extended till it took in his whole face, and he drew the edge of his hand across his own neck in a gesture the meaning of which could not be misunderstood.

The most conspicuous example, however, of divers who are out of debt and therefore out of bondage, is to be found in Katar. Here is a small diving community where practically all of the men are out of debt, and the atmosphere of freedom and equality, good fellowship and comfort is a refreshing contrast to the conditions in Bahrein. The men show real independence and self-respect. These divers can change their employers if the treatment they receive is not satisfactory. They can move to another city to live. In a word, they are free men. Yet the system under which they work is no different from that obtaining in Bahrein. It is the divers who are different. They are Bedouins or descended from Bedouins. They keep out of debt and as a result the system works very well.